

ALGOMA ANGLICAN

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Number 8

Thoughts for Thanksgiving time

Editor's Note

October is the month of Thanksgiving. The happy experiences of the year, the realization of a successful harvest in fields and gardens, our understanding of the bounty in which most have shared in the good land in which we live — all these are in our minds as we are called at the time of National Thanksgiving to offer our thanks to Almighty God.

As the time for making up *The Algoma Anglican* for this month drew near there seemed to be a need for a message which would bring attention to the subject of Thanksgiving. It was after reviewing former numbers of your diocesan paper that a meditation was found, published in 1971. This was no "message from the past" suitable only for its year and time, but here we found words which speak for our year of 1986 as meaningfully as 15 years ago.

Our thanks go, then, to Canon D. A. P. Smith, now of St. Paul's, Thunder Bay, for a second time. The meditation quoted herewith was written by Canon Smith when he was Rector of West Thunder Bay and was published in *The Mission Bell*.

A Thanksgiving Meditation

Appreciation and gratitude are the very heart of living well. How many of us, I wonder, can recall the surging thrill of our first train ride — or was it an aeroplane ride, or a spin on a bicycle? What a tremendous experience that was! Yet how do you feel about that sort of thing today? It is just another everyday experience.

This is how we react to most occurrences, isn't it? Yet each has a tremendous significance. How much more meaningful and joyful life would be if we remembered to be thankful for each experience each time each day. It is so easy to take life for granted.

That is why little exercises in saying "thank you" are so important, like saying Grace before meals. That is why going to Church each Sunday is so important. It is no accident that the service we have most often in Church is called the "Eucharist."

Eucharist means Thanksgiving. It is so easy to forget to say thank you to God. Each time we come to the altar we come in humble thanksgiving for the goodness of God.

Each one of us should examine our sense of gratitude. We should ask ourselves if we really appreciate what we enjoy. When was the last time you went out of your way to do something for someone else, just because the other person had been good to you? When was the last time you did something for your parish? It, after all, relies totally upon our free-will offerings of money, time, and talent. When we give to the parish we actually give to ourselves for we are the parish. Maybe we should think of a gift to the parish as a gift to God.

God continues to bless us with food, health, happiness, and friends. What a tragedy it is not to appreciate them and enjoy them to the full by taking them for granted and forgetting to make a deliberate "Thank you"!

Missionary Perspectives

A Report from Jordan



Representing Algoma overseas

The White family represents Algoma Diocese in overseas missionary work. Their home parish is Holy Trinity, Sault Ste. Marie. Their present address is P.O. Box 1932, Amman, Jordan.

In this issue, Richard White writes of several others who are missionaries in the article entitled 'Missionary Perspectives.' This is the first of periodical articles by Richard White which will be appearing in *The Algoma Anglican*.

In August, 1985, Richard and Mrs. White were commissioned missionaries in the Anglican Church by Bishop Peterson.

Richard writes, 'We are living in an age of missionary expansion. Never before have so many missionaries been in the field. In the past ten years three Anglican missionary societies have been created in North America.'

'It is no exaggeration to say that dozens of Bishops are waiting for people to get the necessary training and come to their Dioceses. I have read many of their letters first-hand.'

Stating he was certain many Anglicans are unaware of missionary work in the field, Richard White has submitted the article appearing in this month's issue. We believe that friends and well-wishers of the White family will await with interest further letters from Richard White, as they appear.

By Richard White

It was a small stone church in Cyprus. Our family wanted to sit near the front, as though engulfed in the liturgical symbols we loved. The hymns were sung lustily and the white-haired vicar delivered a stirring evangelical sermon. Although most of the pews were filled with retired and semi-retired Britons, the parish of St. Barnabas, Limassol held some surprises.

On a typical summer Sunday, nine or ten of those present were missionaries, Anglican missionaries.

In an age when few Anglicans even know a missionary, much less than an Anglican one, we need to be reminded that hundreds of Anglicans are responding to God's call to "Go ye into all the

world and make disciples." Due to population growth, never before have so many people known as little about the Gospel of Jesus Christ. Missionaries are not a prehistoric throwback to the colonial era — the modern Anglican missionary brings his love for Jesus Christ, his concern for humanity's future, and his acquired skills to bear on the awesome task of communicating the Gospel.

Again, consider those who visited St. Barnabas, Limassol, last summer . . .

Susan is a handsome, fair-skinned brunette from Britain. Still in her early 20's, this Anglican missionary works in the office of a large interdenominational mission in the Middle East. Her skills facilitate the place-

ment of missionaries working among scores of non-Christians.

Jack and Sandy are from Australia. The Sunday they were in church they had just come from an Arab country which has declared Christian youth camps illegal. Committed to youth work, this young couple helped to escort more than 40 teenagers on a week-long hike. Every restbreak became a teaching or counselling session. Their ministry

was both creative and powerful.

John is from America. With an M.A. in computer engineering, this faithful parishioner is a "tent-maker." He designs and installs water heating systems for an international company. His job allows him to share his faith in a variety of ways. He specifically chose his job and the mission he belongs to as a means of sharing the Gospel.

William stands and
(Continued on page 2)

A.F.P. Workshop in Thunder Bay

The Thunder Bay Deanery Anglican Fellowship of Prayer Chapter has organized its second Prayer in Practice Workshop for October 17th and 18th. Dr. George Black, a Professor of Church Music and the Director of Chapel Music at Huron College, in London, Ontario, will be leading a workshop exploring "Prayer and Inner Silence" at St. Thomas' Church, Thunder Bay. The workshop will open with registration, coffee, "informal prayer" and

Compline Friday, October 17th at 7:30 p.m. Matins will start the Saturday, October 18th, session at 8:45 a.m. and will be followed by four separate addresses given by Dr. Black. A Eucharist service will close the workshop at 4:00 p.m. The fee of \$15 includes lunch, to be served at the Church.

Should anyone require further information, please contact Mrs. Gail Pell, 487 E. Christina St., Thunder Bay, Ontario P7E 4P3 (807-623-1607).

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Diocesan Prayer Corner

Mrs. Doris Tomes and family.
The Clergy School, October 19th to 22nd, 1986.
The Most Reverend Desmond Tutu, Archbishop of South Africa.
The Reverend E. S. Richmond, Marathon, to be Ordained to the Priesthood.
The Reverend Canon J. F. Hinchliffe.
The Venerable J. G. M. Doolan.

October Thought

By Canon John G. McCausland, S.S.I.E.

It is an ancient tradition of the church to have the title or dedication of the Cathedral as the patron or the mystery that has emphasis in the Diocese. October is the month of St. Luke.

The author of the Gospel and the Acts of the Apostles, is known as a medical doctor, an historian and St. Paul's right-hand man, as an evangelist. These three professions or vocations are very demanding of time and talents. It is impossible to imagine any member having an eight-hour day. These vocations demand every mental, spiritual, and physical effort. St. Simon and St. Jude (October 28th) seem to have had a pastoral ministry in the East (Lebanon, Syria, etc.).

The other commemorations in the October calendar have a world-wide significance. The committee which produced the revised calendar (BAS), endeavoured to present the 'Worthies' of the whole Christian Church.

St. Francis of Assisi, restored the Christian view of nature, as well as a more humane and peaceful following of the Gospel. His prayer 'Lord make me, etc.' is very popular.

Edward the Confessor, last Anglo-Saxon King, began the building of Westminster Abbey (13th). The Church needs a deep and penetrating understanding of the Gospel and its implications.

Teresa of Avila, and John of the Cross, taught and wrote about the spiritual life.

Today's Church overflows with activity. We should remember that Jesus called his Apostles into a retreat when they were rushing about (Mark 6:31).

Ignatius, Bishop of Antioch (A.D. 115), wrote letters to all the Churches on his way to martyrdom. These letters show us the belief of the Church before A.D. 200, regarding the Eucharist, the Resurrection, and the Apostolic Ministry.

In and around Midland, Ontario, there are shrines and other evidence of the work of the Jesuit missionaries, Jean de Brebeuf, Isaac Joques, and others. We honour their witness to the Gospel. They made the conversion of the Indian peoples their life work.

Our calendar commemorates James of Jerusalem. In these days we would call him the first Bishop in Jerusalem. He presided at the first General Council of the Church in the New Testament (Acts 15:13).

Bishop Hannington and companions were martyred in Eastern Africa. Perhaps the present great increase in the Church in Africa is due to the fact that the blood of the martyrs is the seed of the Church.

At the same time, we ought to honour those sincere people who tried to reform the Church, John Wyclif and Jan Hus, in the 14th and 15th centuries.

The month of October closes with a commemoration of leaders and saints of the Reformation period. It is well to remember that mistakes and ignorance of the truth were not confined to any one side.

Announcements

APPOINTMENTS

The Reverend Noel Goater has been appointed Rural Dean of Muskoka, as of September 1st, 1986.

The Reverend Russell Nicolle has been appointed Rural Dean of Algoma, as of September 1st, 1986.

The former Rural Dean of Algoma, the Reverend Canon William Stadnyk has been appointed Archdeacon of Algoma, effective September 1st, 1986.

The Bishop has appointed the Reverend Frank Doe, Lively, as Communications Officer for the Diocese, as of September 15th, 1986.

ORDINATION

The Reverend E. S. Richmond will be Ordained to the Priesthood at 11:00 a.m., November 1st, 1986, in Trinity Church, Marathon.

ANNOUNCEMENTS

There is to be a Clergy School in Elliot Lake, for the Clergy of the Diocese, beginning Sunday evening, October 19th, and concluding at noon on Wednesday, October 22nd. This will be followed by the meeting of the Diocesan Executive Committee, at the Church of the Epiphany, Sudbury, beginning at 7:15 p.m., Wednesday, October 22nd, and concluding Thursday, October 23rd.

"Faith of our Fathers," a story of six Algoma Clergy and their faith, stories by their daughters, edited by Mrs. Peggy Coyle, is available for sale, possibly on a consignment basis. The book price per copy is \$3.00, and there are approximately 200 copies at the Synod Office. Interested groups are asked to inquire at the Diocesan Synod Office, P.O. Box 1168, Sault Ste. Marie, Ont., P6A 5N7.

Missionary Perspectives —

(Continued from Front Page)

walks like a British major. A radio-engineer and Bible college graduate, he uses his skills in a Christian radio station. Thousands of non-Christians receive and respond to the Gospel message regularly. Thousands subscribe to the radio Bible-study course the station offers. He too is an Anglican missionary. His home is Oxford, England.

Most Sundays, Mark and Hali sat in front of us. These American Episcopalians provide training seminars and resource materials for Arab clergy and lay leaders. They met each other years ago when they worked together as missionaries in Egypt. Hali's ministry of hospitality is famous. Mark is much sought after as a consultant.

Occasionally Scotty was in town too. He too works for an interdenominational mission as do most of them. Seminary trained, an accomplished linguist, Scotty's home is Scotland. His ministry has been street evangelism for years in Europe and the Middle East, and he's respected . . . deeply respected.

Our family was the only Canadian one that Sunday. Our home parish was more than 6,000 miles away. We were only in Cyprus for the summer. We were helping a Christian bookstore distribute

its materials to tourists. The Cyprus-connection was a break from our ministry and language study in Jordan.

There are more than two billion people who have yet to hear the Gospel of Our Lord Jesus Christ. Through a small number of Anglican missionary societies — like our own, and through a growing number of interdenominational missions, Anglicans are responding to an obvious need. Yes — the Anglican Communion is sending "harvesters into the field." Hundreds of parishes are praying and encouraging specific harvesters like these. Is yours?

Richard White, Anglican missionary with Episcopal World Mission Inc., biographical details:

— born in Britain March 1st, 1946.

— "home" parish, Holy Trinity, Sault Ste. Marie, Ontario.

— educated at Ohio U. (B.A.-history), Carleton U. (B.J. honours) and Wheaton College (M.A. communications).

— wife, Linda; three children: Margaret, (11) Andrew, (8) and Peter (6).

— commissioned as missionaries to the Middle East through Episcopal World Mission by Bishop Leslie Peterson, August, 1985.

Letter from the Bishop—

The history of any diocese is like writing new chapters of the Acts of the Apostles. The work of the Holy Spirit, that has been recorded for us in these early writings, goes on today. God still calls people to take up a specialized ministry; God still answers prayer. The names, the places, the context changes, but the mission and the ministry are in place.

Every province of the universal Church worships and organizes somewhat differently, but the essential elements of the Church's teaching and mission are upheld. It is certainly a different context that Christians in Central America are facing in comparison to our area of mid-north Ontario. Yet, when we meet together, and greet some of our fellow Christians, and celebrate the Eucharist together, we are amazed at how much we have in common.

It is good to see how we have been able, (not without pain) to bring people together from all races, cultures, educational background and sexual differences.

The context for our ministry and mission in Algoma is special for us. We have problems of Regionalism and communication that we need to work at. We also have the changing context of world industrial development, and new styles of industries using modern technology. We also live in the context of a beautiful recreation area, and our responsibility as good stewards in this area.

As a Church family, we have the maintenance, not only of church brick and mortar, but the care of people who work for the institution. Hopefully we will move ahead on all fronts, and be able to respond creatively to the mission work that is ours in our area.

Yours in Christ,

Leslie E. Peterson

Leslie E. Peterson,
Bishop of Algoma.

From Sault Ste. Marie, Mrs. Mary Rossiter joined Rosa Program visit to Guyana

Under the Rosa Program, four Church women from across Canada were selected in January to take part in a special visit to Guyana. The visit occurred from May 1st to 16th.

Algoma was represented in the party by Mrs. Mary Rossiter, of Sault Ste. Marie. The others were Phyllis Elliott, Brandon; Jocelyn Harris, Caledonia, and Penny Lewis, Toronto. Also taking part in the visit was Jeanne Rowles, national Consultant for Women's Concerns of the Anglican Church of Canada.

The five women travelled to Guyana, which is on the north coast of South America, "to visit, celebrate and pray with Anglican Church Women" in that country. As part of the visit, they attended a Mothers' Union conference to celebrate the 60th anniversary of the Mothers' Union in Guyana.

In her home city of Sault Ste. Marie, Mary Rossiter has been the Family Life Secretary in two parishes for 12 years, and involved in many other aspects of parish

life. She is a Pakistan Embroidery sponsor in the Deanery of Algoma, and is on the Diocesan A.C.W. executive as Pakistan Embroidery secretary.

She was a member of an Anglican Work Tour to Guyana in 1968, and was an Algoma delegate to the Anglican National Women's Conference in Winnipeg in 1982.

Mary has been a teacher. In addition to teaching for seven years in Sault Ste. Marie, she taught with CUSO in Zambia. In her spare time in Zambia she worked with a nutrition group and travelled to villages to teach women better ways of preparing food.

Mary has been on the executive of the Mentally Retarded Association and has volunteered for groups such as the museum, the Cancer Society and the Heart Fund. She has travelled widely.

She is the mother of two children, ages 14 and 12. She was a Public School Trustee for seven years, and was the chairperson of a number of school board committees during that time.

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Letters to the Editor

"Ye Watchers and Ye Holy Ones"

Dear Mr. Editor:

I would like to reply to Mr. Brown's letter to the editor in the March edition of the *Algoma Anglican*. He expressed his concern about the problem of church buildings having to be locked against vandalism, and consequently being inaccessible to parishioners and strangers in need of a place to be quiet with God.

Our parish church too used to be securely locked up 24 hours a day except when there was a service or meeting in progress, for the very reasons Mr. Brown outlined. With over 400 families on our parish rolls it was impossible to issue keys to everyone who might wish to use the church from time to time. Indeed it is difficult enough keeping on track of the 65 keys already in circulation to various groups and leaders!

Moreover, St. Paul's is situated directly across the street from a large hospital with a busy emergency department. Many people regretted the fact that our church had to be locked up when

it is ideally located to render a ministry to visitors to and staff of this large institution as well as to our own flock.

In September, 1984, a system of having "Church Watchers" on duty four hours a day (noon to 4:00 p.m.), seven days a week was instituted. Fourteen people (or couples) take a two-hour shift once a week. One of the very first people to volunteer to take a watch was a woman who had spent considerable time at the hospital to be with her husband when he was terminally ill. She commented that at the time she had often looked out the window towards the church wishing she could go over for just a few minutes.

It is not difficult to fill a two-hour watch. Before we began the Rector gave a short workshop on how to profitably spend two-hours with worthwhile "passive activity." As well as the techniques of meditation, prayer and Scripture-reading he suggested, our Church Watchers have also found the time appropriate for study, preparing Sunday School lessons, writing

letters to Godchildren or bereaved friends, or merely sitting in the silence listening for the still small voice of God. One devout woman spent hours on her knees — cleaning the intricate brasswork on the pulpit and lectern! Never have they shone so beautifully, and that is her gift to God. And I am sure that the profound thoughts that came to her as she worked away in the silent building are God's gift to her.

I would say (and I think that the other watchers would agree) that three-quarters of the value of our Church Watch system is the benefits to the watchers themselves. That two hours is a pool of serenity in the midst of a hectic week. The time goes by much too quickly. On the other hand at the end of a year one has accumulated over one hundred hours of intensive time with God in His House.

The other value is, of course, that our Church is open and accessible for at least part of each day. Even as I write this (while I am on my watch) a young woman whom I do not know and her little son come creeping in to kneel towards the front of the nave. She leaves and I see a name has been added in the Intercession Book at the back of the church, under the heading "For the Departed". So I will pray for "Evelyn" and her family before I leave.

Judging from the "traffic" when I have been on watch, I would say that perhaps no more than 150 to 200 people have actually made use of the opportunity to come into the church since we began 19 months ago. Still, that is 150-200 people more than would have been able to if the church had been locked up. Word spreads slowly, although the Rector has made sure that the staff at the hospital know when the church is open, that fact is stated in our weekly newspaper ad, and we have a special sign which we hang out when the watch is on. We pray that eventually more people from the parish, neighbourhood and city will come to know that St. Paul's is

reaching out through this ministry.

In the meantime we watchers continue to enjoy the blessings of our turn being one of the "doorkeepers in the House of our Lord"!

Margaret Smith
Thunder Bay.

Tom Harpur

Dear Sir:

Tom Harpur claims to offer us a "new creed," whose basic contention is that our Lord, Jesus Christ, is human, but not divine.

This is not a new creed; it is an old heresy.

We Christians believe in Jesus Christ, true God and true Man.

Harpur tells us that God sent the man, Jesus, to us. We believe that in the Man, Jesus, God came to us Himself. There is all the difference in the world between sending someone to visit a sick or dying friend, and going yourself. We believe that we were sick and dying, and God came himself.

The opinion "Jesus is not divine," like the opinion "Jesus is not human," has been around for many centuries: there is nothing new about it. It is not what we believe.

I don't accept Harpur's opinion that we have got to have a new Creed (i.e. the flimsy and indefinite one he proposes) because "Christians don't understand the traditional creeds."

He was a priest for years: has he never noticed that lay people *always* roundly deny having any knowledge or understanding of anything "theological?" They usually, in fact, have a very good working knowledge of their faith: they simply don't feel they have the intellectual tools to engage in the theological debate, especially with those who, they sense, may challenge, deride or seek to undermine their faith, or may inflict their own doubts upon them.

I don't believe we need a "new Creed." I believe the ones we have got. We have no right to fiddle around with the basic beliefs of the Christian faith in order to be "up-to-date."

Judith Brocklehurst
Bracebridge, Ontario.

How do I pray in a natural disaster?

By the Reverend
D. A. B. Stanley
for the Anglican
Fellowship of Prayer

Jesus taught us to pray: "Deliver us from evil." A natural disaster is certainly evil because of the destruction of property and the killing of people. From what evils do those directly involved need to be delivered? Obviously, they first need to re-establish some form of normal life. Then they need to be delivered from the evils of self-pity over the property and possessions which have been damaged or lost; from self-pity for the weeks or months of work which will be needed to restore their homes or basic living standards; from self-pity for the loss of free time to engage in individual pleasures and friendships.

They need to be delivered from sorrow — the great sorrow of having lost family members, relatives or friends, and from any extension of the sorrow of grieving beyond a normal time so that they will be able to accept that life goes on.

They need to be delivered from self-concern — from concern only for their own life's reconstruction, losses and troubles. While they do need assistance, materials, friends and emotional support, there are others who need the same.

They need to be delivered from blame — from blaming others and from blaming themselves. It is easy to blame others — the weatherman, government officials or rescuers — for too little action too late, or for inappropriate decisions; but blame does not restore health, wholeness, and a decent way of life. Hard, consistent, planned work and co-operation with other people do result in restoration. To blame oneself for matters beyond one's control only lowers one's self-esteem and prevents a person from engaging in constructive action.

In a natural disaster I would pray for the people to be delivered from self-pity, sorrow, self-concern and from blaming others or themselves. I would

pray that they would work consistently and wisely, not exceeding their own health, strength or abilities. I would pray that they would accept the ministrations of others and would co-operate to improve the lives of others who are worse off than themselves.

They need to be thankful — thankful for the blessings that they have — even if they have lost all property and persons important to them. They still have the gift of life. Property can be replaced. The loss of persons, after a true period of grief can be accepted and life can again be alive and full. New friends can be made, new acquaintances shared, and new abilities learned, while old revered memories are held as a treasure of the past, but should not incapacitate a person's future. I would pray that the losses of the past would not prevent a person from further growing and expanding. I would pray that the fervour of thankfulness would not be limited to mere thankfulness for being physically alive, but that the struggles caused by the natural disaster would lead to greater growth in thankfulness for the countless beauties that surround them. One reason for thankfulness, which is most often seen in the midst of disaster, is the courage and resiliency of the human spirit.

I would pray for those who have not been touched by the disaster in any personal way, that they might learn to live life appreciating its blessings. I would pray also that they would be aware that disasters come upon people when we least expect them and do not distinguish good people from evil people but strike without discrimination. I would pray that they would value each moment. Because our heavenly Father has said that no one will live with Him either on earth or in eternity with receiving Jesus, I pray that they will receive Jesus and so begin to live in a personal relationship with God as their heavenly Father.

As our heavenly Father tells us — you and I — that we are going to be in His presence only when we both truly believe that His Son Jesus is alive and risen from the dead and when we confess that Jesus Christ is Lord, I would pray that any natural disaster would lead you to declare Jesus Christ as your Lord and Saviour, and then to become involved in appropriate ways to relieve some of the suffering of those who are afflicted. Besides giving of your time, possessions, and money, I would urge you to pray for their deliverance.

Ordained Deacon in Edmonton

Philip James Behman, son of Mr. and Mrs. Paul R. Behman, of 1141 Georgina Avenue, Thunder Bay, was admitted into the deaconate of the Anglican Church of Canada on May 31st in services conducted by the Right Reverend Kent Clarke, Bishop of Edmonton, in the Anglican Cathedral in Edmonton.

His parents and aunt Ruth McKeown, of Thunder Bay, attended the services.

He graduated with a master of divinity degree from Huron College, University of Western Ontario, London, in April. A graduate of Westgate Collegiate and Vocational Institute, he previously received an honors

bachelor of science degree from the University of Manitoba, Winnipeg and a master of science degree in forestry from Lakehead University.

He has been posted as deacon to the parish of Battenberg in Bon Accord, Alberta, where he assumed his duties in September.

Philip was a member of St. Luke's Church, Thunder Bay, until moving west. He was active in the choir, a lay reader and a leader of the Young People's Group. The ACW of St. Luke's has Philip as their Prayer Partner. He is first from St. Luke's to enter the Ministry.

Memorial window dedicated

At the Church of St. John the Divine, North Bay, on Sunday, Sept. 7, the Edwards memorial window was dedicated.

The church bulletin noted: "This splendid window, which will inspire us every time we go out from a service, depicts the Living Christ going with four worshippers as

they continue their journey in life. In doing this He fulfils His promise, 'I am with you always.' (Matthew 28:20). The window had been given by Gloria Moore and Adelaide Newman in loving memory of their parents Clifford Edwards (1902-1926), and Gertrude English (1900-1984)."

Subscriptions, changes of address . . .

Readers of *The Algoma Anglican* are particularly asked to note that subscription renewals and notices of address changes should be sent to: P.O. Box 1168, Sault Ste. Marie, Ontario, P6A 5N7. It is only at this address that subscription records are kept.

The Bishop's Itinerary

OCTOBER

- October 1 — Diocesan Planning Committee — Sault Ste. Marie.
- October 3-5 — Social Justice Conference, Sudbury.
- October 5 — Christ Church, Lively — Visitation.
- October 6-7 — Provincial Ministries Commission, Coldwater.
- October 10, 10:30 a.m. — Ecclesiastical Matrimonial Commission.
- October 14-15 — Ontario House of Bishops.
- October 18-19 — Church of the Redeemer, Thessalon — 100th Anniversary.
- October 19-22 — Clergy School, Elliot Lake.
- October 22-23 — Diocesan Executive Committee.
- October 26 — St. Paul's Wawa — Confirmation.
- October 30 — Retirement Party — Archdeacon E. R. Haddon, Thunder Bay.

NOVEMBER

- November 1, 11:00 a.m. — Ordination to the Priesthood of the Reverend E. S. Richmond, at Trinity Church, Marathon.
- November 3-7 — Canadian House of Bishops, Kingston.
- November 12-14 — National Executive Council, Mississauga.
- November 23, 11:00 a.m. — Church of the Redeemer, Thessalon — Confirmation and Holy Eucharist.
- November 23, 7:00 p.m. — St. Peter the Apostle, Elliott Lake — Confirmation and Holy Eucharist.
- November 30 — The Reverend T. Fullam Mission (until December 7th) Sault Ste Marie.

News from St. Luke's, Thunder Bay

The choir of St. Luke's, Thunder Bay, held a dinner party recently to honour Mrs. Marion Beecher organist for 51 years at St. Luke's. Ron Stark presented her with a gift on behalf of the choir. St. Luke's is indeed grateful and fortunate to have such a dedicated lady. As Marian says God has given her this talent to share and share she does.

St. Luke's held its annual church picnic at Camp Gitchigomee. There were races for all age groups, a tug of war, water balloon contest, and a greased watermelon added lots of excitement. Picnic supper rounded off a happy enjoyable time for all who attended.

A lay team of John

Sovereign, Frances and Jim Sutton and Florence Pattison conducted Morning Prayer services while the Reverend E. P. Mayles was on vacation. Other members of the congregation read the lessons and special thanks went to the Reverend David Bradford who conducted the Eucharist services.

At the August 24th service, Peoples Warden Paul Behman, on behalf of St. Luke's congregation, presented the Reverend E. P. and Mrs. Moyle with a silver galley tray suitably engraved for the occasion of their 25th wedding anniversary. August 26th being the official date an Open House was held in the Parish Hall at which time fellow Clergy and their

wives, congregation and friends of Betty and Ted called to extend their best wishes. Special greetings were expressed to Archdeacon E. R. and Mrs. Huddon who were also celebrating their wedding anniversary the same day.

Out of town guests were Betty's sister Rowena and brother-in-law Eric Parsons, of Toronto.

The ladies of the ACW prepared and served the dainties and tea at the Open House.

Due to an error in the local paper, it was reported Betty and Ted were celebrating their 25th anniversary, this led to a fair amount of ribbing — all present agreed they looked well preserved. May they enjoy many more happy years together — God Bless them both.

Book Review by Christopher Morden —

A Glimpse of Juba

Unable to visit our sister diocese this summer — due to time constraints and the civil war in the Sudan — a friend and I settled for some "armchair travelling". We highly recommend *African Calliope: A Journey to the Sudan*, by Edward Hoagland, for anyone interested in learning more about Juba. The book is published by Penguin, and is available from bookstores and through the Inter-Library Loan system.

Mr. Hoagland visited the Sudan in 1977, so portrays conditions as they were almost a decade ago. It is shocking to realize that the poverty, disease and the pathetic state of the country's infrastructure and economy can only have deteriorated as the civil war continues to rage. The following paragraph from the book gives a glimpse of the 'city' of Juba:

No firm census has been taken of Juba's population, but during the Green

Monkey emergency (a plague) the authorities guessed it might be about a hundred thousand. During the Torpid January afternoons, nobody moves except the very poor, who have water to fetch or wood to scrounge, but at sunset, which occurs at six o'clock year round, the low-volume hubbub of the city, which a visitor has forgotten since the previous evening, begins again. Without traffic or electronic noise, what you hear is a vast, individually keyed-down village hum, lit by the cooking fires all around — everybody up and making his own sounds, visiting, drumming on a jerrycan, singing, muttering over supper, while a peddler sits selling single cigarettes, chips of soap, canned milk and strawberry syrup, with a wisp of flame from a coal lying next to his right foot so that he can see to count his change. A European might not want to walk regularly through Malakia, the enormous squatters' quarter, after dark, but elsewhere in Juba he is advised that he need only carry a flashlight to watch for vipers crossing

the road, the kind called 'abu ashara daquiqua,' 'the father of ten minutes,' in Arabic, because supposedly a man bitten has only that long left to live.

Books such as *African Calliope* are important if we are to comprehend that vague reality known as "the Third World," and identify with the struggles, the pain, and the aspirations of its people. Also, such a book gives a new perspective to the economic and social problems we complain about in our tiny corner of the world: when we learn how "the other half" lives, we realize with humility just how much we have to be thankful for, and how much we have to share with others.

Christopher Morden is Assistant Curate of St. Paul's Church, Thunder Bay.

The Second Printing of the book

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Mural at Laurentian University provides an amazing visual effect

Dominating the foyer of Laurentian University's Fraser Auditorium is a spectacular 9' by 40' mural, in acrylic on Belgian linen. Titled "Survival", it depicts the past, present and future of the Native Peoples through a galvanizing series of giant images. The amazing visual effect, created by artist and alumnus Leland Bell, mirrors his concept in three distinct, yet symbiotic segments. A trilogy that lends itself to multi-levelled interpretation, its universal symbols, among them, moon, fire, rainbow and river are, however, cast in the Ojibwe cultural context. For instance, some male figures smoke peace-pipes and a female figure holds a bundle, representing its culture of which she is eternal guardian.

Pictorially, the canvas explodes with primary colors germane to native art. Hot yellows and reds, tempered by glowing blues and shimmering whites are themselves, culturally symbolic, according to the artist. For example, "yellow" signifies the East where the sun rises from the Creator. "Red" indicates the South and growth, "blue" the West, where man leaves the earth and "white" the far north's healing power. The painting may be appreciated however, regardless of specific meaning.

Leland Bell was born in Wikemegong, 1953, but was largely educated in Toronto. He graduated from Laurentian University with a degree in Native Studies. An Ojibwe-Odawa Indian, Mr. Bell prefers to identify himself as Anishinabe, an Odawa word for Native American.

He began painting professionally in 1976. His

acrylics and watercolors are exhibited at the McMichael Collection in Kleinburg, the Royal Ontario Museum in Toronto, the Museum of Man in Ottawa, Laurentian University, Sudbury, and in a number of galleries in Ontario and Western Canada. His work hangs in private collections including those of Mrs. Robert Stanfield. Circulating exhibitions in group shows have encompassed the Laurentian Museum and Art Gallery in Sudbury and galleries in Toronto, Vancouver and Europe. His paintings have appeared in many publications, most recently on the cover of the *Journal of Immunology Today*. Indeed, its editor and native art historian, Dr. B. Cinader, has mentioned Leland Bell's importance in three articles in *Art Journals* and catalogues between 1978-86.

As a speaker, Mr. Bell was featured at a Native American Art History Symposium, Albuquerque, New Mexico, in 1979 and in many churches where his paintings hang. A talented musician and

story-teller Mr. Bell has appeared on television programs including a one-hour taping for TV Ontario.

In Sudbury, his work is represented by the Galerie Gauthier from which the canvas "Survival" was purchased. It was selected to commemorate the 25th anniversary of Laurentian and is a gift from the Laurentian Alumni Association with the assistance of a grant from the Ontario Ministry of Citizenship and Culture. Professor I. S. Hodgkinson, Professor of Art Conservation at Queen's University, supervised the mounting and his department will continue to monitor its condition.

"Survival" was officially unveiled on Saturday, June 7th by Mrs. Mary Tombabakian, president of the Laurentian University Alumni Association and Normand Forest, chairman of the Board of Governors.

As a memorial, "Survival" is most appropriate to the north and to the University to which it was dedicated.

To Former Parishioners and Friends of Church of the Redeemer, Thessalon

Throughout 1986 Church of the Redeemer, Thessalon, is celebrating her Centennial Year. Former parishioners and friends of the parish are invited to participate in our festivities.

On Saturday, October 18th, 1986, there will be a Dinner/Dance. This will be attended by Bishop Leslie Peterson along with many other dignitaries and former members of the Parish. This will be followed by a special service to be held on Sunday, October 19th, 1986, commemorating the completed 100 years and inaugurating our second 100 years.

Tickets for the dinner/dance are available at \$12.50/person (\$7.50 for children under 12) through contacting Mr. Grant King (705-842-3101) or Father Larry Winslow (705-842-3531), or by writing to: Church of the Redeemer, P.O. Box 88, Thessalon, Ontario P0R 1L0.

Also, we would like to inform you of a restoration plan for the lovely Church of the Redeemer which is to be accomplished this year. Since the brick work is in very poor condition and the tower dangerously close to falling down, we have applied to the Ontario Heritage Association, Community Facilities, and the Diocese of Algoma for their assistance in restoring and updating this historic edifice.

In addition, the current parishioners, along with some former parishioners and friends, have been contributing from their own resources. To date, we have collected from them, and through a couple of special projects, in excess of \$25,000.00. This has been a tremendous accomplishment for this small mission parish. But it is nowhere near the required amount which has now escalated to nearly \$170,000.00.

You may be aware of the quaintness of this building. It is an architectural delight as well as an important historical site in Thessalon. Therefore, we would like to offer you the opportunity of participating in the restoration program.

You can make an outright donation or you could give your donation as a memorial for a friend or relative. In this latter case, their names would be inscribed on a common plaque which will be hung in the Church.

We look forward to your participation in our Centennial celebration.

Yours in Christ

Church of the Redeemer, Thessalon

Summer Camps in Algoma Diocese

The Diocese of Algoma has its well-placed summer camp establishment which are popular centres for young people of Algoma and their families. It is interesting to note that others within the Church in Ontario have located camps in the lakeland sections of Algoma.

One of these is the camp of the Royal School of Church Music, Camp Buckeye. It is located on Lake Stewart, across the lake from MacTier, and offers an extensive camp-

ing experience as well as choral training. The choir camp prepares for the morning services on summer Sundays at All Saints' Church in MacTier, first a boys' camp early in July, then a girls' camp. Advertising states that Lake Stewart is the highest above sea-level of all the Muskoka Lakes.

An advertisement in the Diocese of Toronto monthly newspaper tells of Camp Koinonia, near Parry Sound, operated by a private non-profit company as an Anglican camp.

Your Parish news in The Algoma Anglican

Items for publication must be mailed prior to the 10th of the preceding month to this address; *The Algoma Anglican*, P.O. Box 1600, Bracebridge, Ontario, P0B 1C0.